
THE
STANDARD N.

COMPANY

KATHARINE
in CANTON

MEMORIAL

Preached at the

CONSECRATION

KATHERINE HALL Chapel
in CAMBRIDGE, Septemb. 1. 1704.

A ^{694.d.6}
SERMON⁴

PREACHED at the
Consecration of the Chappel
OF
St. KATHERINE's-HALL,
in the University of Cambridge,
SEPTEMBER 1. 1704.

By JOHN LENG B.D. and Fellow of the said Hall.

K To which is added
The Form of Consecration
Used by the
LORD BISHOP of *ELY*.

CAMBRIDGE:

Printed at the UNIVERSITY-PRESS for Rob. Clavel and
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SEPTEMBER

Constitution of the Church

St. KATHARINE'S HALL

in the University of Cambridge

SEPTEMBER 1. 1704.

By JOHN LANE B. D. & J. L. L.



To which is added

The Form of Confession

Used by the

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Printed at the University Press in Cambridge
At Thomas Bood's in London; and
J. J. in Cambridge 1704.

TO THE
Right Reverend Father in God,
SYMON,
Lord Bishop of ELT.

My LORD,

THE Reason why some of those Venerable persons, who heard this Sermon, and to whom I owe a great Deference, did desire it might be made publick, was, I presume, only because such Occasions, as that upon which it was preached, happen but very seldom: But that which encouraged me to comply more readily with their

their desire, was, because Your Lordship, being humbly requested, for a much better reason, to give leave, that the Office used upon that Solemn Occasion might go along with it, was pleased to yield to that Request. For I cannot but hope to meet with a more favourable reception, under so good a guard as Your Lordship's performance of that Religious Solemnity; for which I am not only Commanded by the College to return Your Lordship this publick Acknowledgment, but in a particular manner obliged to own my self, with all dutifulness,

My LORD,

Your LORDSHIP'S

most humble and most

obedient Servant,

John Leng.

LEVIT. XXVI. 2.

*Ye shall keep my sabbaths, and
reverence my sanctuary; I am
the Lord.*

Circumstances of Time and Place being absolutely necessary to all Actions, of what kind soever, it may with good reason be presumed that they do in some measure partake of the Nature of those Actions which cannot be perform'd without them. And therefore as in all publick and solemn Actions, whether Civil or Religious, stated Times and Places have always been appointed for their more Orderly performance; so those very Times and Places have in all Nations of the World had a suitable degree of respect according to the Nature of the Service about which they were employed. And from hence in all Religions, some Times and Places have ever been esteemed more Sacred than others; and their Distinction is neither of Heathenish nor Jewish Original, but a part of Natural Religion practis'd by Holy Men in all Ages; and therefore though the Precept in

my Text was particularly delivered by *Moses* to the *Jews*, yet the Ground and Reason of it will always hold.

As to the former part of it, *Ye shall keep my Sabbaths*, since the present Occasion does not so directly lead me to it, I shall not now speak particularly about it, but proceed immediately to the Second Part, *Ye shall reverence my Sanctuary*.

In discoursing upon which, I shall endeavour to shew,

First, What an Holy Place or Sanctuary of God is, and wherein the Holiness of it consists. And,

Secondly, What Reverence or Respect is due to such Holy Places.

I. What a Sanctuary of God is, and wherein the Holiness of a Place consists. And this will the better appear by considering the several degrees of Holiness, that we may see which of them belongs to Places. And,

1. Essential Holiness, as it is an Attribute of Almighty God, is that peculiar Eminency of the Divine Nature, whereby it is infinitely and necessarily removed from all Moral Imperfection, and may be esteemed the Universal and Absolute Perfection of all his Attributes, such as Wisdom, Power, Justice, Goodness, &c. without any mixture

ture of weakness or defect whatsoever; and this Transcendent Holiness is peculiar to God alone.

2. The next in degree to this is the Habitual or Inherent Holiness of Good Men, which is a separation from Sin and Moral Impurity, a cleanness from all pollution both of Flesh and Spirit, and as near a resemblance to the Divine Nature in Moral Perfection, as Human Nature can attain to: but this sort of Holiness belongs only to Rational Beings; And therefore,

3. There is an External or Relative Holiness, of which both Persons and Things are capable, which consists in the relation they bear to God and his Service, in being separated from ordinary and common Uses, and appointed to more peculiar and excellent Purposes, such as immediately concern the Worship of God. And of this sort of Holiness some persons are capable by virtue of their External dedication to God, who yet are too much destitute of the former, though it ought to be the main concern of those who are Holy by their Office, sincerely to endeavour that their Lives and Conversations may be Holy also, that they may thereby both maintain and increase that Reverence which is due to their Sacred Function.

But the External or Relative Holiness being onely that which Times and Places, and inanimate Things are capable of, is what we are at

present more particularly concerned to enquire about. Now Places are capable of a Relative Holiness in these two respects.

1. In respect of a peculiar propriety God Almighty has in them by their Dedication to his immediate Worship and Service.

2. In respect of his especial Presence vouchsafed in them, and the particular Communications of his Grace in the Holy Offices there performed.

Psal. 24. 1.

1. In respect of a peculiar propriety God Almighty has in them by their dedication to his immediate Worship and Service. God indeed being the Creator of the World, is also the absolute Lord and Proprietor of all the parts of it; *for the whole Earth is the Lord's, and the fulness thereof*; and we can give him nothing but what was his own before. But forasmuch as he has made Men his Tenants of this Lower World, and allowed them the use and convenience of this Earth for their Habitation, he is graciously pleased to accept of a kind of reserved Rent from them as an Acknowledgment of his Supreme Right. This was Holy David's Opinion of the matter, as may appear from his Prayer and Thanksgiving at the offering up of his Treasure for the Service of the House of God, which was afterwards to be built by his Son Solomon. *Thine is the kingdom, O Lord, and thou art exalted*

1 Chron. 29.
11, &c.

alted as head above all—for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our Fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house, for thy holy Name, cometh of thine hand, and is all thine own. And this has been the general opinion of all pious Persons who have given of their Substance to the Service of God, or set apart Places for his Publick Worship. By their own Solemn Act and Deed they have transferred the Right and Property from themselves; and by God's accepting of it, signified either by Special Revelation, or by the Intervention of his chief Minister, who thereupon blesses it in his Name, and consigns it to his Use, it becomes God's peculiar, and is no longer any Man's property. *Quod enim divini juris est, id nullius in bonis est*, as the Civil Law expresses it; which also defines things Sacred to be such as are solemnly consecrated to God by the Bishop. (*Sacræ res sunt quæ ritè per pontificem Deo consecratæ sunt, veluti ædes sacræ & donaria, quæ ritè ad ministerium Dei dedicata sunt.*) But, by the same Law, a private Man's authority or design does not make them sacred.

Institut. l. 2.
Tit. 1. §. 7. 8.

The Consecration therefore of Churches and Chappels, properly furnished for the Service of God, is not an idle and empty Ceremony, but is a legal Act of delivering up our property in them

to

Gen. 28. 18.

Ezra 6. 16.

1 Maccab. 4. 59.

Joh. 10. 22.

1 Cor. 6. 19.

to God Almighty, and his sole Use and Service, and by that homage acknowledging him to be Lord of all. And something of this kind was generally done by those who appointed particular places for the Worship of God. Thus did the Patriarch *Jacob* vow and dedicate a place to be God's House. Thus did *David* design, and *Solomon* finish and dedicate the most glorious Temple that ever was built; which when it was destroyed, and a new one erected after the Captivity, the Dedication of it was kept with Joy: And after it had been profan'd by the Heathen, and hallowed again by *Judas Maccabeus*, a Feast of Dedication was annually kept by succeeding Ages, though not Ordained by any peculiar Revelation, and was approved and honoured by the bodily Presence of our Blessed Saviour himself. So that it appears God did always approve of such pious Designs both before and under the Law, though there were no particular antecedent Command about it. Nor was it restrained to any particular Dispensation of Religion, but look't upon as a common principle of all Religious persons, That places set apart for the Worship of God were to be esteemed as his only, and not belonging to any other use. And upon this principle *St. Paul* argues, that the Bodies of Christians are not to be polluted, because they are not at their own disposal, being *Temples of the Holy Ghost*.

Nor

Nor has the Christian Religion abolished this principle; for as it began not with the Mo-
saical Dispensation, so neither did it end with
it; but from the very first Ages of Christianity
they had separate places for Religious Wor-
ship, which they called *Ecclesia*, as they did the
Company of the Faithful that met in them, as
the *Synagoga* of the *Jews* had its name from the
Assembly. This may be gathered from *St. Paul*,
where he opposes the Church of God to com-
mon and ordinary Houses, and blames the *Co-
rinthians* for their profane behaviour in it. *What* 1 Cor. 11. 22.
*have ye not houses to eat and to drink in, or de-
spise ye the Church of God?* In which places
though we should take the *Church of God* to
mean primarily the Assembly of the Faithful
wherever met together, yet the Argument sup-
poses them assembled in some place distinct from
those employed for ordinary eating and drink-
ing. Stately and magnificent Buildings indeed
they could not have for the first 300 years, be-
cause of their poverty and frequent persecutions,
but that they had appropriate places for Divine
Worship, distinct from those of ordinary use and
habitation, is plain from the Writers of those
Ages, as *Mr. Mede* and others have proved be-
yond all exception: And if there had not been
such places, the persecuting Emperours need not
have made Edicts, sometimes for taking them a-
way from the Christians, and sometimes for ut-
terly demolishing of them, as we find they did.

Mede lib. 2.

pag. 320.

Cod. Can. Vind.

l. 2. cap. 8.

Euseb. Eccl.

Hist. lib. 7.

cap. 13. & lib.

8. cap. 1, 2.

Now

Now that they esteemed these appropriate places, not only more convenient (as all Parties by their practise, when they have opportunity, will allow them to be) but also more holy, and more particularly God's possession than other places, appears from the Names by which they frequently called them, such as *God's houses*, *holy Edifices*, the *Lord's houses* or *ωκειας*, from whence the name of *Church* is derived to us, *Basilica* or *Palaces*, *Συνεδια*, and the like; and sometimes also *Temples of God*, though they used the word *Temple* more sparingly, especially while they lived among the Heathen, because the Gentiles used it to signify their Houses of Idols; or Places in which their Gods were enclosed, which notion of a Temple the Christians could not but abhor. And to evidence their opinion in this matter the more, as soon as ever the Secular Powers began to favour Christianity, they presently erected more noble Fabricks, and dedicated them with more Solemnity, as *Eusebius*, who himself lived at that time, most amply testifies. By which we may understand, that though sometimes in the heat of persecution they had been forced to make use of private Houses and other most obscure places for their Religious Assemblies, yet they always took the first opportunities of having places appropriated to Divine Offices; which they accounted holy, not only during the time that Religious Exercises were performed in them, but so long as they continued fit for such uses; for so long their

De vita Const.
l. 4. cap. 43.

their relation to God, which made them holy, continued. But

2dly. Places thus dedicated to God, and made his peculiar, may be accounted holy likewise in respect of his especial Presence in them; and in the particular communications of his grace, in the holy Offices there performed. That Almighty God is Essentially present every-where, and cannot be circumscribed within the narrow limits of a material building, how spacious soever, is a truth never contested by any that own the true God; for in this sense *the most High dwelleth not in Temples made with hands; For behold the Heaven, and the Heaven of Heavens cannot contain Thee, how much less this house which I have built?* says Solomon. And yet the same Solomon says, *I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.* And of Zion God himself says, *This is my rest for ever, here will I dwell, for I have desired it.* And the Patriarch Jacob assuredly believed the Omnipresence of God; when yet, concerning the place where God made a Revelation of himself to him, he says, *Surely the Lord is in this place, and I knew it not. How dreadful is this place? this is none other but the house of God; this is the Gate of Heaven:* So that there must be some particular manner of the Presence of God meant, by these and such like Expressions, which is not common to all places, but more peculiar to those where his Name

1 Kings 8. 27.

Psal. 132. 14.

Gen. 28. 16.

is recorded, or where the Symbols of his Covenant with Men are exhibited; such as were the Altar, the Tabernacle, the Temple among the *Jews*, and especially the most holy Place where the Ark of the Covenant was kept: and such are Christian Churches, where the daily Sacrifice of Prayers and Praises is offered, the Word of God delivered, and the Memorial of Christ's Body and Bloud in the Holy Eucharist is celebrated, in which the New Covenant between God and Man is solemnly confirmed.

Exod. 20. 24.

In all places where I record my Name I will come unto thee, and bless thee, says God by *Moses* to his people *Israel*. And *where two or three are gathered together in my Name, there am I in the midst of them,* says our Blessed Saviour.

Matth. 18. 20.

Now the special Presence of God, said to be in some places more than others, is with good reason thought to consist in his glorious Retinue, the Holy Angels, as may be gathered from divers places of Holy Scripture, and particularly from the forementioned place in *Genesis*; where *Jacob*, upon account of the Vision of Angels at *Bethel*, concludes that surely God was in that place, and that it must be the House of God. And all the special Manifestations of the Divine Majesty in Holy Scripture are by Visions of Angels; and that the Holy Angels are particularly present in places of Divine Worship, has been the general opinion both of *Jews* and *Christians*; and in this sense the Septuagint render

Gen. 28. 16:

Consecration of a Chappel.

II

der those words of the Psalmist, *Before the Gods will I sing, &c. In the presence of the Angels will I sing praise unto Thee: I will worship toward thy holy Temple.* And the Carving of the Cherubims of Glory in the Holy of Holies was to intimate the same thing; and the reason which St. Paul gives, why Women should have a Covering on their Heads in the Church, is, *because of the Angels* which are there present. For this Blessed Company being all Ministering Spirits, sent forth to minister for the Heirs of Salvation, do more especially delight to be present in those places, and at those holy Offices, wherein God more particularly communicates his Grace to Men; which he has promised to do where his faithful Servants meet together to partake in his Holy Ordinances; there it is that he will come unto them and bless them. These are the Courts of the Lord, and the places where his Honour dwelleth; where his glorious Attendants delight to keep their Stations.

And that this especial presence, and divine inhabitation, is proper to, and constitutes a Temple or Holy place, seems to be an acknowledged Principle; upon allusion to which, St. Paul builds his Argument for Christian Purity, as well as upon God's propriety in such places. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.* And upon this account, even of Sacred places some are capable of greater degrees of

Holiness than others, according to the nearer relation they bear to God, and the greater degrees of his Presence in them, in the more Solemn Acts of his Worship. And therefore as under the Law, the Holy Oracle, wherein was the Ark of the Covenant, and the Mercy-seat overshadowed by the Cherubims, was esteemed more holy than other parts of the Temple, from whence the Lord of Hosts is said particularly to dwell between the Cherubims: So in the Christian Church the Holy Table or Altar, where the Christian Sacrifice is offered in perpetual Commemoration of the Body and Blood of Christ, that sublimest part of Christian Worship, has always been esteemed the chief place in the Church, and a peculiar regard had of it.

'Tis true indeed, when Men declined from the Worship of the True God, and fell to Idolatry and the Worship of many Gods, then this Notion of a Temple, and of the Divine Presence in it, was exceedingly debased: For they who had a Plurality of Gods, understood thereby a particular enclosure of some of their Deities; and that the Idols there placed upon their Altars, did both contain and resemble their Gods: And therefore when the *Gentiles* objected want of Religion to the *Christians*, because they had no such Temples, Altars or Images; they plainly own, that in this sense they neither had Altar nor Temple, nor ought

ought they to have any such: Nor had the *Jews* before them any, because they had no National or Topical Gods, acknowledging but one God, who fills all places with his Presence, and could not be imprisoned within Walls of Stone, or tied down to an Image. But as for the special Communication of the Divine Presence in some places more than others, they never denied it; for this they had learned from Holy Scripture. And so long as we believe and acknowledge the Unity and Omnipresence of the Divine Nature, the belief of his special Presence in Holy Places will help much to keep us from Profaneness, but can never encourage us either in Idolatry or Superstition: For the words in my Text of Reverencing the Sanctuary of God, are no abatement of the Prohibition of Idolatry in the Verse immediately going before it. And thus I hope it may in some measure appear, from what has been said, what is meant by a Sanctuary or Holy Place, and wherein the Sanctity of such Places consists; That they are capable of a Relative Holiness, both as God has a peculiar Right to them, and as he vouchsafes his special Presence in them. I proceed therefore to consider,

2^{dly}. What Respect or Reverence is due to such Holy Places. And this ought to bear some proportion to that relation which such places have to Almighty God, to whose Glorious Majesty the utmost Veneration possible, both of
Body

Body and Soul, is always due. And therefore all things, upon which his Name is called, ought to partake of such a Respect as may shew to whom them belong.

Now this Respect may be considered in several Instances: which because they are the Natural Consequences of that Holiness, which we have shewn to belong to Places set apart for God's publick and solemn Worship, I shall use the greater brevity in speaking to each of them. And

1. The Building, Repairing, Adorning and Furnishing such Places for the Service of God, is a degree of Respect absolutely necessary in order to all that follow: For if the Publick Worship of God be necessary, and places dedicated to this purpose be most fit for the performance of it; then it is certainly a piece of Religious Piety to contribute, according to our ability, to the Erecting such Places where they are wanting, and to the Repairing of them where they are in danger of going to ruine. A Religious disposition to such Works has been always highly approved by Almighty God; for so he testifies of Holy *David*, *that it was well done that it was in his heart to build him an house*: The finishing of which was the greatest Glory of *Solomon's* Reign. And the succeeding Princes are highly commended in Sacred History, who took care to repair it, when it was gone to decay.

1 King. 8. 18.

say. *Nehemiah* certainly esteemed this a work well pleasing to God, when he prayed, *Remember me, O my God, concerning this: and wipe not out my good deeds, that I have done for the house of my God, and the offices thereof.* On the contrary, the Neglect of this Duty is charged upon the *Jews* by the Prophet *Haggai*, as the Cause of those Plagues wherewith God had plagued them. *Ye looked for much, and it came to little; and when ye brought it home, I did blow upon it: Why, saith the Lord of Hosts, because of mine house that is waste, and ye run every man to his own house.* And lest any one should think this peculiar to the Temple, and therefore that other places of Worship may now as well be let alone, we find both our Blessed Saviour and his Apostles much frequenting the Synagogues also, and consequently approving the Building of them; and 'tis particularly recorded to the praise of the Centurion in the Gospel, *that he had built a Synagogue, and was therefore worthy for whom our Blessed Saviour should do a particular act of kindness; which we find he was most ready to comply withall.*

Nehem. 13. 14.

Hag. 1. 9.

Luk. 7. 5.

Nor ought our Devotion, to the Building of such places, to be confined to bare Necessity, but some regard is to be had to Decency also, that we may worship God in the *beauty of Holiness*: for it is a shame to dwell in Houses of Cedar our selves, and let the House of God lye neglected, and without any Ornament. And whoever

See the Homily for Repairing and comely Adorning of Churches.

thinks

thinks that all Cost of this kind may better be spared, and applied only to the Relief of the Poor, should do well to consider, that this was the opinion of the Traytor Judas in a like case, who thought the pretious Oyntment wasted upon the Head of our Blessed Lord, and that the Price of it might have been more usefully bestowed; not that he really cared for the Poor, but because he designed to have made other use of the Money. And I believe some of those who are the backwardest to contribute towards the Beauty and Decency of the Material Houses of God, are none of the forwardest in supplying the Wants of his Living Temples.

This first Instance of Respect to the House of God, is the more necessary to be mention'd in this Age, because so many of those noble Monuments of the Piety of our Forefathers, in this Nation, are by long tracts of time, and too much neglect, come to great decay. Though, blessed be God, there are some publick Spirits left, who think upon their Stones, and are grieved to see them in the Dust, as this Sacred Place where we are now assembled, and divers others will testify. And we have reason to hope, that the Noble Example of our Gracious Queen, in so freely contributing to supply the Necessities of those who minister in holy Things, will in time provoke some persons of Ability, generously to give their Assistance towards Repairing and Beautifying the Places of their Holy Ministration.

2. Another

2. Another Instance of Respect to the House of God, is the keeping it from all profane and common Usage, and applying it wholly to the Worship of God, and the Business of Religion. And for our Authority in this matter, we have one of the greatest Instances of Zeal in our Blessed Saviour that perhaps he ever showed, when he drove the Buyers and Sellers out of the Temple, and would not suffer that any Man should carry any Vessel through it. Which Action was the more remarkable, because (as Learned Men observe) the place, which he would not suffer to be thus profaned, was the Court of the *Gentiles*, which the *Jews* accounted less Holy than that where they themselves Worshipt, and therefore thought that they might put it to a more profane use; because they reckoned all Nations, beside themselves, profane: But our Blessed Saviour plainly reproves this opinion out of the Prophet, saying, *It is written, My house shall be called an house of prayer for all Nations; but ye have made it a den of thieves.* And from hence it will plainly appear, that no Houses of Prayer, or Places of Religious Worship, ought to be profaned or look't upon as Common places, but as Houses of God. Mar. 11. 15, 16. Isai. 56. 7.

And this will also afford us an Answer to that Objection, which some make, from those words of the Prophet *Malachi, My Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a pure offering:* As if under

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the

the Gospel dispensation, when the *Gentiles* should be called into the Church, all places should be equally holy, and fit for offering to the Lord. But both our Saviour's Actions and Doctrine in this matter shew, that this cannot be the meaning, but only, that *Jerusalem* should not then be the only place where the God of *Israel* should be truly Worship'd, but that in every Nation there should be Houses of Prayer, and a pure Offering to the true God; that there should be indeed more Holy places, but not that the distinction between Holy and Profane should be quite taken away.

And it may further be observed to this purpose, that though our Blessed Saviour frequently reprov'd the *Jews* for their too superstitious Observation of the Sabbath, yet he does with as great severity condemn their Profanation of the Temple, which may make it the more to be wondered at, that some of those in our time, who would be accounted very strict keepers of the Sabbath, yet express but very little Reverence for the Sanctuary.

But then further, if it be a great Indecency and Profanation of the House of God to use it for a place of Worldly Business, and such as may lawfully be done in other places, it is still a much greater profanation to do those things there which are indecent in any other place; and therefore all Clamour and Tumult, all Acts
of

of Force or Violence are more severely forbid-
den in Consecrated places, both by our own
Laws and by ancient Imperial Constitutions.
And least of all ought they to be made places of
Refuge for Murderers, Robbers, and other no-
torious Malefactors to skreen them from Justice,
as is too frequently practised in some Countries
of the Roman Communion, where the Houses
of Prayer are indeed literally made sometimes
Dens of Robbers. But

Stat. 5. Ed. 6.
cap. 4.
Cod. Just. Lib.
1. Tit. 12. l. 5.

3. Another instance of Reverence ought to
be the duly frequently the Worship of God in
these Holy places; for they are by Dedication
to God made publick for his Service, and by a
Solemn Act so declared to be; this is the use
for which they were Erected. And a great hap-
piness it has always been esteemed to have the
opportunity of enjoying the publick Ordinan-
ces of Religion in them, and the greatest mis-
fortune to be deprived of it. *Blessed are they
that dwell in thy house, says Holy David: They
shall be always praising thee. My soul hath de-
sire, and a longing to enter into the Courts of the
Lord. O send out thy light and thy truth, that
they may lead me, and bring me to thy holy hill,
and to thy Tabernacles.* Whatever Reverence
therefore we may pretend to have for the House
of God, while we live in the neglect of his pub-
lick Worship and Service, is meer Vanity and
Hypocrisy.

See the first
Part of the
Homily of the
Place and Time
of Prayer.

Psal. 84. 4.

Psal. 84. 2.

Psal. 43. 3.

I shall not insist upon this Instance of Respect to the House of God at present, not because it is less material, but because I hope there are but few in this Audience but what are fully convinced of the Necessity of it; so considerable a part of us being dedicated to minister in the publick Service of God. And therefore we may proceed,

4thly. and lastly, To consider what Reverence becomes us when we come into the House of God. Our Business there is to exercise our selves in holy and heavenly Matters, and the place is separated from all Common use for this purpose, and this solemn manner of its separation is to teach us so much; and therefore our demeanour in it ought to be such as may testify what awful Thoughts we have of that Glorious Majesty, before whom, in a more particular manner, we present our selves. *Holiness becometh thine house, O Lord, for ever*, says the Psalmist. If the place be Holy by a solemn Dedication to the Worship of God; if the Offices to be performed in it be Holy; if we expect the gracious Assistance of God's Holy Spirit in our Devotions, and the Presence of his Holy Angels, as Witnesses and Companions, in the performance of Religious Duties; then ought we also to be Holy both in Body and Spirit, both in our inward Affections and our outward Behaviour; for the Worship not only of our Souls, but also of our Bodies, is due to Almighty God, the Creator of both, and
especi-

Psal. 93. 5.

especially in his House in publick; because Mental or Internal Reverence can be known only to God, and cannot affect the Congregation, without some external and visible Expression of it: And therefore where mention is made in Holy Scripture of the publick Worshipping of God, 'tis frequently accompanied with some Expressions of outward Adoration, such as, Kneeling, Bowing of the Body, Prostration, spreading forth or lifting up the Hands, or such other gestures as denote bodily Reverence: *O come let us worship and fall down* (says the Psalmist) *let us kneel before the Lord our Maker.* And St. Paul says, that if an unbelieving or unlearned person come into a Christian Assembly, and by understanding what is done and taught there should be convinced and instructed, *he would immediately fall down on his face and worship God, and say that God was among them of a truth;* so that this was doubtless an expression of Worship in St. Paul's time. Psalm 95. 6. 1 Cor. 14. 25.

These outward Expressions may have varied according to the different Customs of Times and Countries, but some or other have always been used. The Jews express their Reverence to God, when they enter'd into his House, by putting off their Shoes, as we do now by uncovering our Heads, by which that Precept of Solomon, *Keep thy foot when thou goest into the house of God,* is generally explained as importing that sort of outward Reverence which they de-

Exod. 3. 5.

derived from that Command of God to *Moses*, of putting off his Shoes when he approacht the Holy Mount. And surely Christians have no less reason to avoid all rude and indecent approaches to the place of Holy Worship, but should be as careful to present themselves with utmost Reverence both of Soul and Body; neither imagining that any outward Gesture can be pleasing to God, if not accompanied with, and proceeding from a true inward Devotion; nor that the inward Reverence of the Mind in publick Worship is compleat, without some decent outward signification of it.

And thus I have endeavoured to shew both what Holy Places are, and also what sort of Reverence is due to them; and therefore I shall conclude all with a Reflection proper for us of this place always to make, when we think of this day's Solemnity.

Mrs. Cartwright of Ayno in Northamptonshire.

We have, by the Blessing of God, and the Piety of many Worthy Benefactors, and among the rest (in a considerable proportion) of a Devout Lady now with God, been enabled to prepare a place where we may daily worship God with Decency, which is certainly an happiness that we have much reason devoutly to rejoyce in. Therefore we ought to praise and magnify the Name of God, who hath put those good dispositions into the hearts of his Servants, freely to contribute towards so Pious a Work, gratefully

fully to honour the Memory of such of them as are departed out of this life, and pray for a Blessing on the Heads of those who still remain in it ; and so to use their Charity to the improvement both of our selves and others in Piety and useful Learning, that they may not think their Bounty lost, but that others, by seeing the good fruits of what is already done for us, may be moved generously to assist in perfecting what is yet behind.

And above all, let every one of us seriously endeavour, throughout the whole Course of our Lives, by an holy and unblameable Conversation, to shew that we our selves are the Living Temples of God, that after we have duly honoured him in the Assembly of his Saints on Earth, we may be received into an Everlasting Temple, made without hands, even the Heavenly *Jerusalem*, where with an innumerable Company of Angels and Spirits of Just Men made perfect, we may enjoy his Blessed and Glorious Presence to all Eternity, Through the Merits of Jesus Christ our Saviour; *To whom with the Father and Holy Spirit, Three Persons and One God, be all Honour and Glory, now and evermore. Amen.*

T H E

Letting what is not behind,
 let me be moved everlastingly to stand in ad-
 miring the good things of what is already done for
 me. Let me be joyful, and let me be joyful for
 every and every blessing that I have not
 overcome both of my love and of others in
 it, and to my thanksgiving to the im-
 mense as the Father of those who will remain
 as we do not, and of those who have been
 let me be joyful, and let me be joyful for

And above all, let every one of us be
only engaged, through the whole course
of our lives, by an holy and unshakable
Conviction, to show that we our lives are
the living Testimony of God, that after we have
only honoured him in the Assembly of his Saints
on Earth, we may be received into an Ever-
lasting Temple, made without hands, even the
heavenly Jerusalem, where with an unnum-
bered Company of Angels and Saints of all Ages
made perfect, we may enjoy his Blessing and
Glorious Presence to all Eternity. Through the
Merits of Jesus Christ our Saviour, to whom
with the Father and Holy Spirit, Honour
and One God, be ascribed and Glory, now and
evermore. Amen.

THE
Form of Consecration
OF THE
Chappel of St. Katherine's-Hall,
in the University of CAMBRIDGE.

Performed the First Day of September, 1704.

By the Right Reverend Father in GOD,
SYMON, Lord Bishop of ELY.

*Published from the Register of the College,
by his Lordship's permission.*

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The humble Petition of the Master
and Fellows of the College or Hall of
St Katherine the Virgin in the University
of Cambridge.

CONSECRATIONIS

Capellæ in Aula Sanctæ

CATHARINÆ, Cantabrigiæ.

PRIMO die Septembris A. D. 1704. Hora
nona matutina, Reverendus admodum in
Christo Pater, SYMON Episcopus Eliensis,
Pontificalibus indutus in Exteriore Capellæ
parte Magistrum & Socios Collegii superpel-
liceis & caputis suis indutos ad hunc mo-
dum alloquebatur.

I am come hither at your Request, pray,
what is it you now desire of me?

Tum Magister Collegii, præfata humillime re-
verentia, Schedulam porrigit, cui Titulus,

The humble Petition of the Master
and Fellows of the College or Hall of
St. Katherine the Virgin, in the University
of Cambridge. To the Right Reverend
Father in God, SIMON Lord Bishop
of Ely, for the Consecration of their New
Chappel.

*Quam Schedulam suo & sociorum nomine
clara voce perlegebat in hæc verba,*

IN the Name of Us, the Master and Fel-
lows of the College or Hall of St. Kathe-
rine the Virgin, in the University of Cambridge,
WILLIAM DAWES, Master of the
said College, do humbly represent unto your
Lordship, That, Whereas the said College or
Hall was, by Length of Time, so very much
decayed in most of its Buildings (the Chap-
pel as well as others) that it was necessary to
rebuild the same, and the same could not be
built in a regular and uniform manner, with-
out altering the Situation of the Chappel of
the

the said College: And, Whereas upon these Considerations, We have (being enabled thereunto by the liberal Contribution of many Worthy Benefactors) erected a Chappel, in a new place, much more convenient and decent for the publick Worship of God in the said College or Hall: Now We the said Master and Fellows do become humble Suitors to your Lordship as God's Minister, as a Bishop of his Church, and in his stead, to decree this Chappel to be severed from all common and profane Uses, and so to sever it: As also by the Word of God and Prayer, and other Spiritual and Religious Duties, to Dedicate and Consecrate it to the Sacred Name of God, and to his Service and Worship only: Promising for our Selves and our Successors, that We will ever hold it as an Holy Place, even as God's House, and use it accordingly, and that We will from time to time, and ever hereafter, as need shall be, see it conveniently repaired and decently furnished, in such sort as a Chappel ought to be, and duly say Divine Service in the same at the times appointed, and perform all other such Offices and

and Duties, as by the Canons of the Church and the Laws of the Realm, every College is bound to perform.

In witness whereof, We the said Master and Fellows of the said College or Hall, have caused the Common Seal of the said College or Hall to be hereunto affixed, the first day of September, in the Third Year of the Reign of our most Gracious Sovereign Lady ANNE, by the Grace of God, of England, Scotland, France and Ireland, Queen, Defender of the Faith, &c. *Annoq; Domini 1704.*

Post hæc Episcopus rogavit,

Is this your desire?

*Hoc autem à Magistro & sociis affirmato,
Inquit,*

In the Name of God let us begin.

*Tum in ipso limine, ad introitum Episcopus
benedixit loco in hunc modum.*

I Was glad when they said unto me, We will go into the House of the Lord.

Peace

Peace be within these Walls, and Prosperity
within this Place.

O pray for the Peace of *Jerusalem*; They
shall prosper that love Thee.

*Tunc paulatim procedens, genibus flexis, &
manibus versus Orientem levatis, hujusmo-
di Orationem solus habuit, Ceteris in ex-
teriore Capella genu flectentibus.*

O Eternal God, who fillest Heaven and
Earth with thy glorious Presence, and
canst not be comprehended within the largest
Circuit, much less in this narrow House which
we are now come to set apart for thy Worship
and Service: Nevertheless, since it hath plea-
sed Thee to promise Thy special Presence there;
where two or three are gathered together in
thy Name, We do here with all Humility
wholly devote and dedicate this Place from
henceforth for ever unto Thy Divine Ma-
jesty: And utterly separating it from all
other Uses, do Consecrate it to Thy Worship
and Service alone, for the offering up the Sa-
crifice of Praise and Thanksgiving, and Prayer
unto

unto Thee, for Hearing Thy holy Word, and Celebrating Thy Sacraments. It is a great boldness indeed in Us to appropriate any Earthly thing to so great a Majesty: And I thy Minister am very unworthy to appear before Thee in so honourable an Employment; But we are encouraged by Thy infinite Mercies to hope, that Thou wilt pardon our Offences, and condescend to be present among us in this Religious Action. Vouchsafe, O Lord, to accept it graciously at our hands, to take this for Thine own House, and to pour down Thy Blessings upon us, and all others who now or hereafter come into it to call upon Thee; And give both us and them the Grace, whensoever we make our Addresses here unto Thee, to bring hither holy Thoughts, pure Hearts, Bodies undefiled, and Minds sanctified, that we may offer up acceptable Sacrifices unto Thee, through our Blessed Lord and Saviour Christ Jesus; To whom with the Father, &c.

Qua finita, convocabatur Congregatio, & tunc preces ordinariæ recitabantur.

Loco

Loco Psalmorum communium, legebantur Psalmi XXIV. XXVII. LXXXIV.

Pro lectione prima, 2 Chron. Cap. vi. ab initio ad v. 22.

Tunc sequebatur Te Deum.

Pro Lectione secunda, S. Johan. Cap. x. vers. 22. usq; ad finem.

Jubilate.

I believe in God, &c.

Post usitatas Collectas hanc specialem addidit Episcopus.

O Most Great and Glorious Majesty of Heaven and Earth, who art high above all Nations, and thy Glory above the Heavens; who is like unto the Lord our God who dwelleth on high, and yet humbleth himself to behold the things that are in Heaven and Earth? Behold, O Lord, us thy unworthy Servants, who are here supplicating thy Divine Majesty; and behold this place, which we are embold'ned, by the Examples of thy Saints in all Ages, to Consecrate to thy
E Service.

Service. Testify, O Lord, thy gracious Acceptance of it, by granting the Petitions which are made to Thee in this place: and by disposing the Hearts of those that here Worship Thee, to offer up themselves with pure and devout Affections to Thee. Possess them with such a great, awful and reverent Sense of Thee, when they here approach unto Thy Majesty, that they may feel thou art present with them in Prayer, and hearing thy holy Word, and receiving the Sacrament of Christ's Body and Bloud, and in all other holy Duties (of what sort soever they be) that are performed in this place. Grant, O Lord, that they may have their desired effect; and that by our sensible encrease in Faith and Holiness, we may know Thou art among us of a truth, according to the promise of our Blessed Saviour; That if we love him, and keep his Word, Thou wilt love us and come unto us, and make thy abode with us. To him with Thee, O Father, and the Holy Ghost, be all Honour, Glory and Praise, both now and evermore. *Amen.*

Tunc

Tunc incipiebat Litania.

In fine cujus ipse Episcopus hanc habuit Orationem, immediate ante illam Sancti Chrysostomi.

O Almighty God, who dwellest not in Temples made with hands, and yet hast always vouchsaf't to accept of the devout Affections of thy poor Creatures in erecting and separating special places for Divine Offices, and there hast been graciously pleased to grant their requests: We most humbly beseech Thee to accept Our this day's Duty and Service of Dedicating this Chappel to Thy great and dreadful Name: Be Thou always present in the Assemblies of thy faithful Servants, who shall meet together in this Sacred place, to Worship Thee and to beg thy Blessing. Bless them, O Lord, with the abundance of thy Grace: Fulfill all their Petitions which they make unto Thee, according to thy Will: especially their Prayers for thy Holy Spirit, to fill them with the Knowledge of thy Will in all Wisdom and Spiritual Understanding; that

E 2

they

they may walk worthy of Thee unto all pleasing, being fruitful in every good Work, and increasing in the knowledge of Thee our God, through Jesus Christ our onely Mediator and Advocate. *Amen.*

*Post Benedictionem populi cantabatur hymnus
è Psalmo LXXXIV. versibus 1, 2, 4, 8, 9,
12, 13.*

Tum sequebatur Concio.

*Deinde Hymnus alter è Capite VI. 2 Chron.
versibus 18, 19, 20, 21, 41.*

*Quibus peractis, Episcopus se ad Eucharistiam
parabat, & à septentrionali parte Mensæ
stans recitabat Decalogum, &c.*

*Post Collectam pro Regina hanc specia-
lem addidit.*

MOST Blessed Saviour, who, by thy bodily
Presence at the Feast of Dedication, didst
approve and honour such Religious Services as
this which we now perform: Vouchsafe, we
beseech Thee, to make Thyself spiritually pre-
sent

sent to us, both now and always, at this Holy Feast upon thy Body and Bloud, whensoever it shall be prepared for us here at thy Table in this House. Stir up in us, by the Power of thy Holy Spirit, such Heavenly thoughts and affections: work in us such godly resolution to dedicate our selves intirely to Thee, that we may worthily commemorate thy wonderful Love in dying for us. And because Holiness becometh thine House for ever, Consecrate us, both in Soul and Body, to be an Holy Temple to thine own self; That Thou dwelling in our Hearts by Faith and Love, we may be so cleansed from all sinful affections, as to be devoutly given to serve Thee in all good works, to the Glory of thy Blessed Name; To whom with the Father and the Holy Ghost, be all Honour and Glory, World without end. *Amen.*

*Pro Epistola legebatur 1 Corinth. Cap. III.
vers. 16. ad Finem.*

*Pro Evangelio, S. Johan. Cap. II. à vers. 13..
ad 18..*

Dein:

Dein Symbolum Nicænum.

*Tunc offerebantur nova quædam Vasa in usum
sacræ mensæ, quæ Episcopus sacravit hac
prece.*

Most Blessed Lord, Accept, we beseech
Thee, of the Oblation we make unto
Thee of these Vessels, which we humbly dedi-
cate to thy Divine Service at Thy Holy Table.
And as we now give them up wholly to thy use
in the Ministration of the Holy Communion
of Christ's Body and Bloud, so we pray Thee
to receive them for thine own. Preserve
them from being any way profaned; and be-
ing here set apart and consecrated by our Of-
fice and Ministry to Thy Service, let them
always continue to be so employed, through
Jesus Christ our onely Lord and Saviour.
Amen.

Tunc

Tunc in Cathedram Episcopus se collocabat, Actumque Consecrationis (pileo reclusus) promulgabat in hunc modum.

IN NOMINE DEI: Amen. Nos SYMON, permissione divina, Eliensis Episcopus, hanc Capellam, in Aula Sanctæ CATHARINÆ Cantabrigiæ, de novo jam constructam & ædificatam, continentem intra muros ejusdem in longitudine, ab Oriente ad Occidentem, septuaginta & duos pedes aut circiter, in latitudine vero, ab Aquilone ad Austrum, viginti sex pedes & dimidium aut circiter, Divino Cultui & Divinorum Celebrationi, & tam ad Sacramenta & Sacramentalia in eadem administranda, quam ad preces Deo fundendas & verbum Dei pure & sincerè proponendum & prædicandum, ac ad mortuos (si sit necesse & visum fuerit) inhumandos & sepeliendos: ac cætera omnia Sacra, Religiosa ac Divina perficienda, quæ de jure divino ac etiam Legibus, Sanctionibus & Constitutionibus Ecclesiæ nostræ Anglicanæ in ea parte sunt requisita & necessaria. (ac si sigillatim in præsentibus essent specificata) modo & Forma
in

in similibus jam de jure usitatis & usitandis, in Dei honorem, Animarum salutem & usus Sacros hujus Collegii & aliorum in hanc domum Convenientium & Congregantium; quantum in nobis est & de jure legibus & statutis hujus Inclyti Regni Angliæ possumus & nobis licet; CONSECRAMUS & DEDICAMUS, in nomine Patris, Filii & Spiritus Sancti. Atque sic Consecratam, Dedicatam & Assignatam, DEO OPTIMO MAXIMO esse, & in futuris temporibus ita remanere debere, palam & publice Pronunciamus & Declaramus: Omnesque & singulos qui eam consulto & de industria polluent, aut ad profanos usus transferent, tanquam sacrilegos Anathematizandos Decernimus.

In cujus rei Testimonium, Sigillum nostrum Episcopale præsentibus Apposuimus, hoc primo die mensis Septembris, Anno Domini millesimo septingentesimo quarto: Annoque Regni Domine nostræ ANNÆ, Dei gratia, Angliæ, Scotiæ, Franciæ & Hiberniæ Reginæ, Fidei defensoris, &c. Tertio: Nostræ Translationis Anno decimo quarto.

Actum

*Actum Consecrationis ita promulgatum, & co-
ram Notario publico subscriptum, super Al-
tare venerabundus offerebat Episcopus.*

*Post hæc populus universus non communica-
turus dimittebatur & porta claudebatur:
& deinde Episcopus pergebat ad Eucha-
ristiam administrandam.*

Qua finita, hanc Gratulationem addidit.

WE Bless thy Great and Glorious Name,
O Lord our God, that it pleaseth Thee
to have thy habitation among Men, and to
dwell in the Assemblies of the Righteous. And
Blessed be thy Name, that Thou hast raised
up such Benefactors to this College as have
enabled them to build this Houle, wherein
we are now assembled, to thy Praise and Glo-
ry. Good Lord, still bless them, and prosper
the work of their hands upon them; Lord,
prosper Thou their handy work. Let all use-
ful Learning, true Religion, and unfeigned
Piety always flourish in this Society; that
from thence may proceed many able persons,
fit to serve Thee both in Church and State.
And

And for that end, encline them duly to resort unto This Thy House, to beg Thy Blessing upon their Studies, and to recommend themselves unto thy Grace and Favour, through Jesus Christ our onely Lord and Saviour. *Amen.*

1 Tim. I. 17.

Now unto the King Eternal, Immortal, Invisible, the onely wise God, be Honour and Glory, for ever and ever. *Amen.*

Post hac vota, dimissi sunt Communicantes cum hac benedictione.

The Peace of God, which passeth all understanding, &c.

FINIS.